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Procedum this, before things can be be been founded in similaries. We may come found bow. And though the event of zeal, detail of the Section that we do know, and testify that we have seen." It we how its income has fallen off, and how greatly but they are men of like passions and like infimities has been first stone." The truth is, they have more to do in marking a beginning, than is generally supposed. These matrix must be said at the stake, and make making a beginning, than is generally supposed. These matrix must be suited into exercise them in the work, may perhaps greatly will not be with the vast organization and though the event of the most perfect and tremendors in an this it may will make perfect and tremendors in an this it may will make perfect and tremendors in a this it may will make perfect and tremendors in a this it may will make perfect and tremendors in a third in may will not be kight the vast of the form of expression. "We may be a supportant be a state of the form of expression." We may be a supportant be a stable to discourage the trivined of missions, and the said at the stade, and make making a beginning, than is generally supposed. These making a beginning than is generally supposed. These making a beginning that is greatly know whether the emotions of thank giving or of alarm ought to be within the work of the most beginning and though it may be a support to be a state of the form of expression. "We appeal that we do the beginning that the form of expression is the south of the form of expression that the rest of a final configuration there is a state of the form of expression the wave of the state of the form of the Science of the form of the form of expression that the rest of a final configuration there is a state of the form of the state of the form of the state of the form of expression that the rest of the form of the state of the form of the form of the state of the form of the form

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youth to Christian morality and piety. The THE PRESE

Matices of Mem Publications.

chiefly in the United States, between 1800 and 1850. In the introduction by President Hopkins, we are told that the object is to "give the statistics, and so far as may be, the principles and spirit of the great movements during the past half century." He thinks the work well done, and all will agree with him, who know the bearing, candror, and sound judgment of Dr. Davis, or who have read those chapters which were published by anticipation in the columns of this paper. Dr. Davis is "posted up" on all matters and things, both in general and particular. You can hardly think of anything that has been going on for the fifty years last. anything that has been going on for the fifty years last, which is not duly noticed in his book,—alway

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the sword with which the ruler smites the criminal, is a sword that God has given him; that whooever resistent the government, resistent the cordinance of God-and it needs no prophets' tongue to foretell that subordination will bless our freeides and violence cease to disturb the land; that law will again walk forth in the result of the sword of these who would break her sceptre and silence her heaven by viole will fail, and all men will how before her and own that "her seat is the bosom of God."

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DOMESTIC EDUCATION

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Berg D. D.

Berg D. D.

For impodent audacity, not to say mendacity of assertion. Bishop Hughes comes very little behind the notorious Brownson, who publicly ranks the intelligence of Irish women, who can neither read nor write, far above that of the best educated people of New England. Whatever the popish hierarch may returne to say of the "decline of Protestantism," it is very certain that a few more centuries of such decline will make an end of Popery. We are confident that will make an end of Popery. We are confident that Protestantism will continue to decline to make an end of Popery. We are confident that will make an end of Popery. We are confident that will make an end of Popery. We are confident that the work of the will be such as the protestantism will continue to decline the man reversity fields and the protestantism will continue to decline the man reversity fields, and has long felt, an intended face over, and deck her withered carease with the gaudiest patches from her warder waardook. with the gaudient patches from her scarlet wardrobe.

Dr. Berg, at the request of a number of distinguished gentlemen, has retorted upon the proud prelate with tand not only the present case, that such castigation-work should be needs from the present case, that such castigation-work should be needs from and gleaned. Or. Berg, at the request of a numes round prelate with gentlemen, has retorted upon the proud prelate with saidy imperfect. Science can never receive what she the present case, that such castigation-work should be the present case, that such castigation-work should be done; and the more thoroughly it is done, the rarer will be the occasions of resorting to it.

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Religious Articles & Selections. ing; it re

MAN LAW.—NO. 2

The second Scriptural principle touching our subset is that stated by Peter and all the Apodles, when trayed before the Sanbedrim and Senate for disobey.

We ought to obey God rather than man. Though government is a Divine institution, yet, because administered by men, it is liable to abuse, and any command what God forbids. To meet this case, releases from obedience, is the god forbids, which, in this case, releases from obedience, is the second from the control of the control of

onscientions,
as penalty imposed by the law is as penalty imposed by the law is to inflict it. If wicked men force us to inflict it. If wicked men force us to inflict it. If wicked men force us to inflict it. or the stake, I viola suffering; and as the sacredness of God's law ing to endure the penalty; and by the rdom I make the more AMERIC

God's requirements. This was the course always taken by the saints in the Bible, when compelled by conof all the martyrs. This was the course of Jesus Christ, who paid tribute unjustly demanded, and yield-

with the Divine t Every man for himself. This is not saying that every man is his own judge of what is to be obseved, and may act according to his own captice. He must judge according to the law of God; and that could be according to the law of God; and that ought to be supposed plain enough to guide. "Thou shalt not sceal, Thou shalt not commit adultery," are not obscure prohibitions. We cannot usually be at a loss to know what it is to oppress and defraud a fellow

of course the same sentiments that enacted the law would compet the decision, that it ought to be obeyed. William The apsorder and all the marryrs judged for themselves, Martild And, though conseiner may be mistaken, yet is it, testightened as it best may be, the rule for every individual. Who will dare preach to men to violate their Boston The fire

And we exame but think that, if we admit that we must look to any others than ourselves to be the keepers of our consciences—whether it be to President, Congress, or Court. Stars-hamber. Pope, or despots whether we have admitted the viral principle of the Romish Inquisition. He would die nobly, as thousand have already died, who would give life in vindication of this principle.

The principle in question justifies disobedience, ar but not resistance. Resistance to government is, in certain cases, a sacred right. But this principle is char wholly different from that which we have been defining a